

CHURCH DIVISIONS.

Brother H. B. Brumbaugh, of the *Gospel Messenger*, has published several articles in that paper on the subject of "Church Divisions," which deserve our notice. He refers to their causes and results, and traces the history of divisions in the Mennonite, Amish, Reformed and other churches, and notices that in the German Baptist church. In commenting upon their causes, in the issue of March 1st, he says:

"It no doubt would be interesting to have the supposed or given cause for all these divisions, and yet, from our own experience, as a church, we can readily see how easy it is to divide and how hard it is to stop. A division, once commenced, may go on to infinity; every succeeding one making the next one possible and more easy, because, as the divisions increase, the differences between them grow less.

A given or supposed cause for such divisions is not always the *real* cause. Indeed the cause generally comes from where we are the least willing to admit. In making practical the "Ultimate Rule of Right," it is said we must *bear and forbear*. This means much, and includes all the duties that we, as Christians, are to exercise toward ourselves and our fellows, and could we set these duties before us and practically carry them out, we are sure these divisions would be avoided. To say that these causes are always one-sided and that the dissenting part is wholly in the wrong, would only show our egotism, and that we have not yet learned to know human nature, much less the divine.

The same cause that divided the Mennonite church into twelve parts, may divide each of those parts into twelve more parts and so on, *ad infinitum*. The same may be said of our own divisions. Do we say too much if we would say that we have not a single church within our organization today that, under similar circumstances would not be susceptible to divisions? We think not. If there should be such churches, then are they better than the apostolic churches in the days of Peter and Paul? Do you ever read the Acts and the epistolary writings? If so, have you carefully studied the characteristics of the membership of those churches? Did they have any difficulties—any troubles, differences of opinion and disorders? Plenty of them. Paul and Barnabas had a regular quarrel and they separated. About circumcision the early ministers and the people had a regular jangle and, to have a reconciliation, some were circumcised directly against the letter of the teachings of Christ.

There was cause for division there. Look at the character of the communicants which Jude names and calls them "spots" in their feasts. Why were they not expelled? Again; look at the report Paul gives of the Corinthian churches. Surely such a church ought to have been disfellowshipped. Knowing things, what did this man of God do? He directed that they should correct the very gross wrongs into which they had fallen, and the others he would set in order when he visited them.

What an easy thing it would have been to have had divisions,—final,—in the apostolic churches. But they did not,—and why not? It would be well for the churches of more modern times to study more carefully the apostolic form of church government. We would undoubtedly learn that in their exercising of the ultimate rule of right, there was much *bearing and forbearing* exercised and that the executive power was seldom resorted to, except for crimes of gross immorality and inexcusable sins. They patterned after the family government, which is God's own form and is intended to provide for and save the children. This is what the church is to do and there can be no better way. The cause, it seems to us, for these divisions is, that we too much determine to have *our* way, and the more we manifest this determination, the more the dissenting party will determine to have its way, and the more each party so determines, the farther they get apart, and a division is the result. In our next we may speak some of the results of these divisions."

Appeal To God.

As I was meditating upon the temperance work, the thought came forcibly to me that all Christian prohibitionists should take our grand and noble cause to the Lord in every prayer.

We hear occasionally some earnest member petitioning the Lord of hosts for force and power sufficient to capture and destroy satan's most destructive field piece which he has ever brought to bear upon the human race—the abominable, detestable and loathsome liquor traffic.

Christian co-laborers, we must arouse ourselves. We must petition Almighty God to eliminate from us the spirit of lethargy and repose, and to increase our courage, zeal and enthusiasm with which to push this great and holy work.

"The effectual fervent prayer of the righteous man availeth much." "If two of you shall agree on earth as touching anything they shall ask, it shall be done of them by my Father which is in heaven." "Then ye shall call upon me and ye shall pray unto me and I will hearken unto you." What glorious promises these are, and they should be words of encouragement and consolation to every one of us.

If we have God on our side, who can successfully resist us? Victory will certainly be ours, if we but look to the Lord for help, and will put our whole soul, mind and body in the work. We will then be able to hurl ourselves against the enemy with such a force that knows no recoil, with such a force that knows no resistance.

Long enough have many of us been embracing with fond expectation the delusive phantoms of hope. Do we expect to gain strength by remaining idle and unconcerned; by irresolution and inaction? Will we longer allow ourselves with a guileful tongue or a Judas kiss to be deceived? Shall we permit the enemy to manacle us hand and foot without a struggle? God forbid.

Then, dear brother, let us burst asunder these bonds of sin and cursedness, these bonds of slavery and despotism. Let us break down the stronghold of the enemy ere it becomes impregnable. Do not say "wait a while longer." These are the words of satan trying to lure us from the posts of duty or to calm our fears that he may more firmly fasten his poisonous fangs into our very souls.

Again, dear Christians, I repeat, let us take our righteous and holy cause to the Lord in every prayer, and I am sure we will be richly blessed for so doing.

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CONGREGATIONAL SINGING.

We want more skill in music, we want a more general interest in singing but most of all we want a deeper spirit of devotion in our congregational singing. Let the man who adds to his singing in church a particular twang or flavor that makes his voice heard above his neighbor's, ask himself whether it adds to the devotional effect of the singing as a whole. Let the tenor who indulges himself occasionally in a little improved solo to the gratification of his own vanity and distress of the worshippers; or the bass who bellows out his strong note till he downs the singing of a score of adjacent pews, or the brother who jerks the notes out like the discharges of a gun, or the sister who slides and quavers from tone to tone as if she did not dare to relinquish her hold on one note until she had a firm grip on the other; let all these and any others who are conscious of hearing their own voices conspicuous above the general volume of sound, ask themselves if it would not tend more to general harmony and to a more decent form of worship if they should soften down the asperities and quiet the selfassertiveness of their singing and be content that their voices should be lost in the great volume of united song.

Let every worshiper endeavor to fit the words of hymns to his own heart's utterance, let him be attentive and earnest in giving his tones as good a quality as he can, let him be diligent in learning the tunes of the hymns, and let him always be conscious of his duty and his privilege of joining heartily in the praise and worship of the Lords House.—*Charles Alex. Richmond, in The Chautauquan for March.*

Young People's Department.

THE TRUE GENTLEMAN.

BY LOUIS S. BAUMAN.

To find a gentleman you must first find a man. To find a lady you must first find a woman. But, you may find a man and woman, yet not a lady and gentleman. It is impossible to make iron out of wood, or gold out of brass. A gentleman is a man who is *Gentle*. The word "gentle" means a great deal. Should you see the name Rev. John Smith, would you at once decide that he was a gentleman? Should you see the name John Smith, gentleman, would you at once be certain that he deserved the title. Should you see the name John Smith, M. C. would you *positively* say he is a gentleman? Should you see the name John Smith Emp., or John Robinson Pres., would you at once believe that he is a true gentleman? I dare say you would not. Title is quite different from gentleman. But if you had the assurance that he was gentle, modest, courteous; slow to take offence or to give offence; one who refines his taste; one who controls his speech; one who deems himself not so good as another, and one who is "*the noblest work of God*", an honest man, then let us ask—Are you *certain* that he is a gentleman?

A gentleman is a man who is gentle. Title, rank, fame, letters, art, superior culture, talent and princely wealth are the *poorest* qualities of a true gentleman, and in themselves come far from making one. One may be homely, poor, awkward, unlearned; black, yellow, red or white, and be a gentleman. Yet, these qualities would not make the gentleman either, but would no more keep him from this grand name than the former. A man must depend upon his honor, and upon his virtue. He must have a character that wealth could neither dint nor stain.

A *dude* is simply a personification of clothes—clothes and nothing else. *Dude* is derived from *duds* and you know what that means. Consult Webster. Verily it has been said: Dudes and dandies are like cinnamon trees—the bark is worth more than the body." The wealth of man makes none a gentleman. "The man who has no money is *poor*, but he who has nothing but money is *poorer* still."

Some of our most distinguished men in the world of letters, art, etc. and so called gentlemen, could have found a more rightful home in our penitentiaries, than in circles of society.

A true gentleman is afraid of no honest work. The great and immortal Lincoln was a gentleman in the highest sense of the word. He may have had a few faults, but a man without faults is unknown; he would be incomplete, for man profits by faults. Being president of the United States is not the reason that Lincoln's name finds an honored place in our memory. The world points to his character, and that is what made the gentleman. Humanity leads us with more pride to the little log cabin in the forests of Indiana than to the presidential mansion. The world can not spoil a man's name, without his wish. The gallows, so to speak, changed the name of John Brown from gold to diamond. John Brown is the political savior of the colored race. John Brown is to that race, as Christ is to humanity. Lincoln and others took up his work, as did the apostles of Christ, his work.

St. Paul describes a gentleman, when he exhorted the Philippians: "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things." A true gentleman is distinguished by his self-respect; his nature is fashioned after the highest models; his qualities depend not upon fashion or manners; whatever his station, he is of vast importance to society. "Only the poor in spirit are really poor." If you wish to read of a true gentleman's life, read Miss Murdock's "John Halifax, Gentleman." The hero at first had nothing but his courage, virtue, cheerfulness, manliness, self-reliance, self-respect, and honesty; but

"Thus he bore without rebuke,
The grand old name of, GENTLEMAN."

Lawrence, Kansas.

A SWEET VOICE.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, and yet do the work of a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it needs and feels; and it is hard to get it and keep it in the right tone. One must start in youth and be on the watch night and day, at work and play, and get and keep a voice that shall speak kindly at all times. This is the time when a sharp voice is most apt to be got.

You often hear boys and girls say words when they are vexed that sound as if they were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. Often in youth one gets a voice or tone that is sharp, and it sticks to him through life. Such as these get a sharp voice from home use, and keep their best voice for those they meet elsewhere.

I would say to all boys and girls, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a hearth and home. Train it in sweet tones now and it will keep in tune through life. But the kind voice can only come from a kind heart. The inside of us makes the outside. The heart rules the life, and our looks and tones conform to our thoughts and feelings.

Love is the price at which love is to be bought.

The smallest act of charity shall stand us in great stead.—*Atterbury.*

Never did any soul do good, but it came easier to do the same thing again with more enjoyment. Never was love, or gratitude, or bounty practised but with increasing joy which made the practiser still more in love with the fair act.—*Shaflesbury.*